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Transcription Room

M2094

New York

Group II

Monday February 7, 1972

-----MR. NYLAND: We will continue with these meetings a little longer, so this is not the last. The reason is of course that they seem to be useful. Again we have questions and I hope mostly from the people who have regularly come to Monday, because it is for them really that we have these kinds of discussion. And again there are the persons of the nucleus who will answer.

Maybe there are tasks that you would have tried or any kind of a promise that you have made to yourself, that you would ~~say~~ like to find out what is work for yourself, on yourself, the meaning that it might have, and, in making that kind of an attempt, you may have been puzzled about what to do really in accordance with prescriptions, or that when you have honestly tried the best you can, that you may have come to certain conclusions about yourself which either are not so desirable, or that you have obtained some knowledge that you never knew about or, in general, that it might give you a certain desire to find out more, and to see if the direction that you have gone was correct.

Because no words can be given to anyone for the continuation of work unless there is already a beginning of Work. It will depend on the results you obtained in your own efforts. What kind of knowledge that may be new to you can ~~that~~ then be assimilated. Because the process of Work on your-

self has a very definite meaning, that it has to change your ~~your~~ mind in giving it better insight, and that the material you have to work with is , of course, you yourself manifesting as a body, and that in the acquisition of new facts about yourself, I say you may be puzzled if actually you're on the right road, or that what you have seen is not in some way or other useful as yet to you, and maybe you have made mistakes in the application of what you understand Work to be. So on that basis we now will have some questions. Whoever wishes to speak? Yes, you have to mention your name, ~~and~~ then you hold your hand up; who wishes? I see a hand there.

Richard: Richard Mandel.

Mr. Nyland: Yes

Richard: What you just said is very close to what my question is. As I have been working over the last few months I've noticed, and when I say ~~I~~ "notice" I think that... I've noticed this manifestation of my body as kind of a side effect of the actual work attempt, but, it seems that, my physical body seems to intercept many times thoughts or feelings that I have, and the reaction to it seems to be that I am... in the area of my neck and shoulders I seem to be hunched up almost as if I am protecting myself from these thoughts and feelings, and my question is as I noticed this in Work attempts, is there anything that I might do and task that I might be given, that might be able to help me deal with this or is this something that I have to just accept as my way of being in the world?

Mr. Nyland: Well, I do not know really if you, as your physical body, will actually interfere with your thoughts which may have to do with making an attempt to Work on yourself. It may be a little inconvenient but if you understand what is really meant by Work, it is in the first place the creation of something that is independent of the state of your body. Maybe someone would like to answer that more in detail. Who

wishes? Nucleus, you must not wait too long.

Mike: Yes

Mr. Nyland: All right.

Mike: What I understand what you're saying, Richard, it's a, for me I would call it a side effect, whatever it may be, the truth of it or not as far as your speculation about, what your body is doing is interesting from an ordinary point of view, but it has no meaning as far as your Work...

Mr Nyland: No, excuse me, Mike. He said it has.

Mike: I didn't hear it that way.

Mr. Nyland: Say it again what your statement.

Richard: I don't, I think I agree with Mike in the effect, in the sense that it's a, it's a side effect in the sense that after I make a Work attempt, because I have attempted to observe myself impartially, I ~~end~~ am ~~up~~ left with a kind of a, a left-over of noticing certain things about my body, in fact what's happened actually is that because I have noticed it so much, it almost becomes one of those triggers that I used to Work with, in fact, if I—

Mr. Nyland: You know, let's straighten it out, when do you start to think about your body that it is stiff or in a bad condition?

Richard: It changes at various times, but if I remember to make a Work attempt, if I am...

Mr. Nyland: Yes, and then you have, when do you know, when does that happen that you consider your body?

Richard: Well, it's a kind of a grey area. I'm not sure it has to do with when the attempt really starts, but I try to come to myself somehow, and notice how my body is, and where I am and then...

Mr. Nyland: Here you see, Mike, that's exactly wrong, isn't it?

Mike: Well, from the point of view of ~~trying~~ being able to wake up?

Mr. Nyland: Yes, and that's the only point you will consider; where is your little "I" that you try to create?

Richard: Well, I imagine that it is as if my little "I" is observing me.

Mr. Nyland: Is it doing an observation actually, is it in it?

Richard: _____ Many times I actually have what I feel to be a successful observation of...

Mr. Nyland: Yes, that doesn't mean anything, what is that little "I" doing?

Richard: It is observing my physical body, the manifestations of my body.

Mr. Nyland: ~~Good~~ Look, how do you know it is observing?

Richard: I seem to see myself, ~~it~~ it is if I'm seeing myself walking.

Mr. Nyland: Who sees yourself?

Richard: It is not me actually.

Mr. Nyland: Well the question is who? or what?

Richard: My little "I"

Mr. Nyland: Is it really? Mike, do you believe it?

Mike: I don't, I don't want to make a judgment yet, but I do want to say it's either identified or not identified, the question of my posture and its relationship to my thoughts and feelings ~~or~~ are all areas that I think about. It doesn't matter if it's there or if it's looking on the _____ store window you know. To see myself as I am, not identified, is the point for me, is what I would want to get to.

Mr. Nyland: Mike, you have to make a distinction between these two concepts, because if you want the mind to function in two different ways, ~~you~~ he ~~have~~ has to be clear of what ~~you think over these~~ is taking place. Your ordinary mind, of course, can continue to look at you, but there is something else that has to ~~be~~ do something else, which is to become aware of you.

Richard: ~~But~~ Well it seems to me that what I am trying to do is what Mike

said, ~~it~~ to have something, my little "I" observer of my body so that I can eventually, or, somehow, ~~if~~ if I can eventually-I can build something up, a little "I" that -

Mr. Nyland: No

Richard: But I will not be able to identify with...I don't have to identify with my body is my point and I see my body sometimes after Work attempt.

Mr. Nyland: No! No! No! ~~You're~~ We're still in the Work attempt.

Richard: In the Work attempt, if I am successful, it seems to me that there is something outside of me observing my body, I notice my body in this peculiar position which is almost as if it were — with the outside world.

Mr. Nyland: Mike, again, don't you see what I mean?

~~Mike~~ Richard: Well, it's difficult...

Mr. Nyland: The little "I" is not seeing you in the particular position.

~~Mike~~ Richard: It's difficult for me to speak about it, I wish .

Mr. Nyland: No! No! No! It shouldn't be difficult at all.

Richard: No, I mean just the grammar I'm ~~need to seeing the using the~~ "I" which seems to me that I'm identified with it, but what I'm trying to communicate is that at times it is not "I" that is observing me.

Mr. Nyland: That's correct.

Richard: I mean, it's not...

Mr. Nyland: That's Quite correct.

Richard: It's not Richard Mandel, it's

Mr. Nyland: Right, your little "I" is not even there, you are quite correct, you are just talking with your ordinary mind about your body.

Richard: Well I think that ~~it is~~ that's true and that it is mostly an'as if' situation.

Mr. Nyland: No! No! But that is not an 'as if' situation. That is a fact.

That is why I object to your statement. Mike, do you understand what I mean now? He is not talking about observing, he does not get any facts about himself which are impartial.

Mike: I'm not very clear on the original question, I thought it might have been recognizing it as a side-effect, and how to place it.

MR. NYLAND: No, the side-effect has taken predominance, you understand what I mean, Richard?

Richard: Yes.

MR. NYLAND: That you are not working? Can you and I come to that conclusion?

Richard: I'm not sure I would agree with you completely, I don't think I'm being successful at it because this is getting in the way.

MR. NYLAND: Because when it gets in the way, it isn't there anymore...

Richard: That's right. Right.

MR. NYLAND: Before it gets in the way, what happens?

Richard: Well, it doesn't always...

MR. NYLAND: No, no, no. Answer me. Listen to what I say: before it gets in the way, what has happened?

Richard: I've already identified with it, I think.

MR. NYLAND: Before?

Richard: Well. Then I'm not, I'm not thinking about...

MR. NYLAND: Are you clear about the function of a little "I"?

Richard: I think so.

MR. NYLAND: Will you tell me what it is?

Richard: It should be able to observe me impartially.

MR. NYLAND: That is theory. It should. Do you know for yourself by experience?

Richard: I think so.

MR. NYLAND: Have you seen yourself from the standpoint of a little "I" as if then when an observation process takes place? What is the result you have obtained about yourself?

Richard: I think sometimes I have obtained an objective fact.

MR. NYLAND: What is that fact?

Richard: ~~It used~~ It seems to be a picture of me at a certain time doing a certain thing, emotion and movement.

MR. NYLAND: I don't like the picture. If observation means on the part of a little "I", ~~when~~ that it observes you, all that the little "I" receives is an impression of you existing, and if it is more pure than in the beginning it can be, it becomes aware, ~~—~~ this little "I" becomes aware of your life and not your form. As soon as there is any kind of a description of your form, you're back again into your ordinary mind, and you're unconscious. You see, I'm not giving you the benefit of the doubt, because you do not understand it. You use the words, but it is not correct.

Richard: Well, I would only have ~~want~~ to say that I have had that, that as soon as you said that, I realized it could be correct and I think I can realize it, because I have had that experience.

MR. NYLAND: ~~Let that~~ that I can believe — that you have had an experience, only

you didn't describe it this time. Can you correct it; rather, can you make attempts that are really worthwhile? You see, the reason I say it- if you actually work, you will not get stiff, and if you do, you have stopped working in our sense of the word. Can you think about that?

Richard: Yes, thank you.

MR. NYLAND: Mike, ~~can~~ you can agree?

Mike: Yes.

MR. NYLAND: Don't say yes if you don't mean it.

Mike: I, well, I'll say it this way: I can something agree with everything that you said. I had a question in my mind about the last statement because of my own experience when I first started Work.

MR. NYLAND: But I think many of us have that experience, that we try to work, and we concentrate very much with the ordinary mind, and as a result we find ourselves sometimes very tense...

Mike: Yes.

MR. NYLAND: But you see that is exactly what I'M telling, I'm talking about, that when that does happen, I'm on the wrong road as far as Work is concerned. Make it much more simple, Richard, when you just walk, see if at such a time, as you are walking, there may be something that goes around with you, and then, it's simply observes ing you walking. And there is no reason ~~that~~ that ~~that~~ stiff or any kind of a tenseness. You just walk. This body walks. And tell yourself that it walks. And that what is then saying that is an "I" which an be impartial to you as you walk. Only at such times, make the conditions so simple that you cannot miss it. All right?

Richard: Right.

MR. NYLAND: Yes.

_____: Mr. Nyland?

MR. NYLAND: No, there is someone here.

Larry: Larry, Mr. Nyland.

MR. NYLAND: Yes.

Larry: Can I ask a question ~~and~~ then I'll also report on a task for Monday night two weeks ago, which is the same in essence, two questions.

MR. NYLAND: Yes, you can go ahead.

Larry: First question is: I've heard you say for a long time...

MR. NYLAND: Can you hear it in the back there?

_____: Yes, yes.

Larry: I've heard you say for a long time at many mettings that it's impossible to observe a feeling, and I have thought about that for quite a while. Then there was an experience a month or two ago, an awareness of a feeling as it was manifested in the body by a tightness in the stomach, and then at that time I ~~talked~~ thought to myself, if it were possible to Work and observe the feeling as it was manifested in the body and be objective to it, it might help in becoming less identified with those states and that kind of feelings. The question is whether or not it is possible or correct to try to pursue observation or Work when a feeling is manifested in the body, purely as an observation of the body, not to try to observe the feeling in any sense?

MR. NYLAND: Yes. It's interesting. I'm glad that you have your way of speaking under control, Larry. It's very nice. Who would like to answer that question?

Mike: I would.

MR. NYLAND: Mike, give the others a chance, will you?... Yes, go ahead.

Peter: I think it's theoretically possible. I'd like to go back to when you said that there was a n awareness of feeling and did you actually mean that, at that moment you -- were - your "I" was functioning as an awareness of something that happened?

Larry: Yes.

Peter: Or did you mean that you noticed something occured at that time?

Larry: I had the experience of a moment of awareness for a second of my body, and my body manifesting that feeling at that moment and ...

MR. NYLAND: We stop you right there, Larry. But I would like to ask --- Peter's question was right --- was it a noticing that there was a feeling in existence, or was it really an awareness, ~~in~~ other words, was there impartiality connected with it?

Larry: It was the first time for me that I wasn't completely identified with the feeling and I would say I noticed my body manifesting without being identified with the feeling...

MR. NYLAND: Good. Then it is really not the feeling, it is the manifestation of the feeling through your body...

Larry: Yes.

MR. NYLAND: So it becomes again observation of the body.

Larry: Right.

MR. NYLAND: Right?

Larry: Right.

MR. NYLAND: Okay Peter, tell him more...

Peter: I think that the approach is correct as far as ~~hard~~ how to pursue it if you actually want it to observe the effect of a feeling. I think it's actually, ~~is~~ still quite difficult though, and I think it ~~may be~~ mainly necessary to be sure that you know what awareness is, and that sureness has to begin ~~with~~ through attempts when you're quite certain ~~and~~ that it's possible under really the most simple circumstances, If you have that sureness, I believe ~~then,~~ that it's then possible to try in a variety of circumstances, one of which might be if a certain type of feeling is registered in ~~the~~ your body, but I don't think it's the place to start with, and I think it could be ~~a~~ the personal side-effect.

MR. NYLAND: You're right, Peter. How will he get that sureness?

Peter: I would suggest that he try in very simple circumstances like we always do ~~it~~.

MR. NYLAND: I think we should stay with the expression of a feeling on the body itself. He is allowed with his ordinary mind to know that what is causing the condition of the body, that that is because the feeling exists. But ask him a very simple question: how can your little "I" be aware and impartial to a feeling?

Larry: It can't.

MR. NYLAND: No, not at the present time. I think it's right ~~now~~ what Peter says it would take a very long time, but I would not even attempt it. The little "I" has to grow. It's very small, and I have said many times, it's tender. It really cannot stand too many things around it. It's not used as yet to that kind of unconscious activity. And because of that, you ~~must never stick~~

have to stick, stick very long with ~~a~~ the simple attempts ~~and~~ of the observation of your body itself, ~~what~~ but you can add to it that such and such a state is caused either by a thought or by a feeling. So what do you think, Peter, the answer is really no, isn't it?

Peter: Yes, yes: it's no.

MR. NYLAND: Because he won't get ~~a~~ his sureness. ~~But~~ Because if you allow it, he will think that he is assured. In my opinion, you should tell him: don't monkey with it. It will destroy your effort, because ~~he~~ you will start to interpret what you think is observation, in a certain way, rationalizing bout it as if that is actually an awareness, ~~but~~ or a feeling which is active.

Larry: Mr. Nyland, the question was not whether or not I ~~tried~~ could should try to observe the feeling, but whether or not I could stick with trying to observe the body...

MR. NYLAND: Of course it's right....

Larry: ~~after~~ At the a moment I ~~must~~ am not at all to try to observe a feeling....

MR. NYLAND: You had a strange feeling at the pit of your stomach?

Larry: But I wasn't concerned with that. I was just concerned with the manifestation of that in the body.

MR. NYLAND: That in itself is right. But then you are doing ordinary things.

Larry: Uh huh.

MR. NYLAND: You see then the feeling really has no part. If I have an expression on ~~my~~ face, it may be because I have a thought, very deep, but ~~instead~~ of observing my thought or the process, I simply become aware of the condition of my body. And there are thousands of reasons for my

manifestations, ~~which~~ They do not come primarily from my body itself, but they come because I am a ~~little~~ living organism, and I call it a personality which uses the body many times for the expression of either a feeling or a thought. You make it too complicated if you bring up the others with the sources of it. ~~of it.~~ What Peter said is right, that in time ~~what~~ one can become of something ~~that~~ of oneself as an "I" when full grown can be aware of all processes and activities within a personality. And it is a good aim. But one doesn't reach it so easily. All right?

Larry: Yes. A second question?-

MR. NYLAND: Oh, I thought I had two ~~arguments~~ volumes to it...

Larry: This was a task that Robert had given me two weeks ago to slow down my movements and try to work while slowing down movements. And when I did that as I was walking, I would slow down and then make an effort, and what I observed was more clearly than ever the body as a machine moving, charging ahead and completely out of control, and it was an observation of the form, or of the body walking and going.

MR. NYLAND: Robert, of course, obviously ~~isn't sure;~~ it's your turn ~~have~~ to answer.

Robert: I think the facts, Larry, that you received in that attempt are not the facts in the way that we were just talking about ~~at such time~~ them because facts as a result of observation, or trying to observe from a higher standpoint of little "I". I say that because of your description of the body at that time, a body charging in that way, or manifested as the description of a manifestation like that, is quite different from a fact of existence. You see this slowing down of the body makes....can make it easier for me to try ~~to~~ and create a little "I". That's the only reason for slowing down. And that has nothing to do with the... amount of description that I have; it has to do with the opportunity of creating an "I". So I--I would ask you in turn

if you can say something else about your application of the task. Much more specifically in relation to what you would have done, and when; also why.

MR. NYLAND: Robert, could you explain why, when a person slows down, there is more opportunity to create an "I" --- because ~~it~~ the total amount of energy available..

Robert: Yes, I think the amount of energy available must be for the most part channeled in my ~~---~~ into my wish to create the "I".

MR. NYLAND: Can you understand that, Larry?

Larry: Yes.

MR. NYLAND: And it is quite right, but as soon as you use the word "charging," you're back again into an unconscious description.

Robert: Mr. Nyland, the original question, when the task was given, had to do with ~~—~~. Larry, you're working ~~when~~ with them, you're working in what you call a habitual way. In other words, you were going through the motions of trying to observe yourself but realized it was only, say, a left-over habit ~~of~~ from what you had tried before.

Larry: Right. And part of the task was to try to be more specific in describing work attempts and...

Robert: Yes, ~~—~~ see, the habit, the habit as it stood at that time really called in the question, the reason or the motivation for actually making the attempt in the first place. If it's habitual, I'm not really interested in creating the "I", I'm just repeating....

Larry: Yes, I understand that. I think that there is a source of confusion that I feel since the end of last meeting, and the beginning of this meeting when Mr. Nyland spoke about not observing the form, but I think the word

he used was life instead of form, and this to me is a new thought, or a new approach, or a new way of looking at it, I had always thought of Work as observing the form or the manifestations of the body, and I'm ~~asking~~ now confused -

MR. NYLAND: ~~Listen,~~ Is it true, Robert, thatyou have never talked about differences between form and life?

Robert: Those differences have been talked about, but I don't know if they directly apply to what we're talking about now...

MR. NYLAND: No....it

Robert: It confuses it.

MR. NYLAND: Well, he is confused because it is not explained.

Robert: See, I think, I think, Larry, that the form that is mentioned would be the manifestation of the body.

Larry: Right.

Robert: and the life would be something much more connected with an essential part which is behind the manifestation.

Larry: My attempts have always been to observe the manifestation.

Robert: I think that's correct. Observe, observation of manifestation of the body, from the standpoint of little "I"; with the little "I" clarification, I think that's right. And I think that with that kind of a clear idea, you can prove to yourself the value of observation because of the information that you received by attempting it.

Larry: What I hear now is also something else that...

Robert: Is it, is it clear ~~through~~ thought that - this business of life and form?

Larry: I think it is, because what I'm hearing you say is, in addition to the manifestation and observing the manifestation, that part of the wish to create little "I" is the creation of something, and the feeling of something else, and that that something else becomes not the observation of Life, but the creation of something which is Life.

Robert: I would...Well, no. No. I don't mean that.

~~Larry:~~

MR. NYLAND: It becomes a little theoretical and I'm sorry that I may be the cause of the argument. But if you observe, the little "I" observes a form, an d the form is active, it really sees through the form what causes the activity, and many times we say that although the form exists, it has become transparent. Then you see that that what makes the form manifest is really the life within that form, and by emphasizing the life quality, I don't deny the existence of the form, but I make it transparent, so that then my ordinary mind is more at ease not to wish to describe it; that is the real reason. It makes it easier for the little "I" to exist; when it considers Life, it does not deny the form, but as soon as there is a form which I described so-called or even wish to accept, my ordinary mind will be right there in telling me what this form is doing. You understand the reason?

Larry: Yes.

MR. NYLAND: And that, in principle, it is really the same, it is not a next step. It that is, as I say, seeing through the form to that what causes it.

Larry: Yes.

MR. NYLAND: Do you agree on that, Robert, so as to eliminate any confusion ?

Robert: Yes.

MR. NYLAND: Okay.

Robert: You think, you think, Larry, that there is actually value in trying to continue with... with this slowing down as a task that will have a particular kind of approach for yourself? Is it valuable enough to you, or have you verified something for yourself that this is a way in which to work?

Larry: I...Do you mean slowing down, or that part of...?

Robert: Yes, in learning about the conditions in which work is possible.

Larry: Yes, absolutely, I think that's another condition and another way to approach Work, and also to be used as a reminder...

Robert: Yes, I would stop there.

MR. NYLAND: I would continue a little. I think the difficulty with Larry is you are acting, aren't you?

Larry: No.

MR. NYLAND: Not any more?

Larry: I never did act. I was directing _____

MR. NYLAND: But you were interested in that kind of performance.

Larry: Yes, I'm still involved and still work.

MR. NYLAND: So, you start before, you say?

Larry: Yes.

MR. NYLAND: And that is one of the reasons why I wanted to explain it, because you are conditioned that way. That is why you will have a little bit more difficulty than someone else who is just shovelling snow. All right?

Larry: Yes.

MR. NYLAND: That's all right that's all I wanted to say. Yah?

Ed: Ed Kossoy, Mr. Nyland.

MR. NYLAND: Who?

Ed: Ed Ed Kossoy.

MR. NYLAND: Yes, Ed.

Ed: Two weeks ago, you said that if the child is present, father will be also.

MR. NYLAND: But was it to you I said that?

Ed: No, no.

MR. NYLAND: Oh, you want to eat off someone else's plate.

Ed: I ~~know I'm~~ No, not really.

MR. NYLAND: Yah. Did it strike, strike ~~your~~ you though in some ways?

Ed: Yah.

MR. NYLAND: All right. You can make it your own if you like.

Ed: So I've been involved in the Work for three years, and in those three years, I can only honestly say that I have had an awareness, or what I understand to be an awareness twice. And one time, I think it was directly because of a work attempt, and the other time it was possibly because of turning to Work, but maybe not because of a work attempt. I'm really not sure of a question to ask you, because I haven't, I have been very involved in my ordinary life, and I haven't been working much, and I know the answer to that is to get your ordinary life running smoothly, and make work attempts, and I guess, I think the reason that I'm speaking is so that perhaps you can reply to that place in me that this is coming from; maybe that would help.

MR. NYLAND: Ed, I think the question is one of motivation. If you ask yourself the reason why you are interested and, at times, not interested, or that it is a little bit up and down, what is the reason for that?

Ed: It seems to be that my energy, most of my energy or attention, or motivation goes toward my ordinary life, and there is very little left...

MR. NYLAND: It may be true, and if it is, I would not work. I would not make an attempt unless I can make a real attempt that has a meaning. There is nothing to, to judge you by, or I'm not particularly critical about it, but if a person finds himself in a state where there is very little attention to be paid or where the motivation is very small, it is honestly not worthwhile. It is like nibbling, and it is not eating, and it's far better to wait until the motivation becomes so strong that you say, "I wish to do something about myself." Because I don't believe, you see, that I have no time. I don't believe that a person is too busy, because he is not always busy, and he always can make time if he wishes.

Ed: Perhaps I'm using my ordinary life as an excuse.

MR. NYLAND: I think you do.

Ed: I'm sure it's true.

MR. NYLAND: Yah. But since it is an excuse, and you keep on doing that, ~~that~~ then of course there is no desire to do anything ~~after~~ else with it. So you find an excuse in saying that it ought ~~now~~ to run smoothly, or that at least it should not require too much attention, but if it does require a great deal, and there is honestly not much left, not in the sense of time, but actually in quantity of energy, or any kind of a wish; or any kind of a wish even to see yourself in an ordinary way ~~as I have~~ and to have a judgement about yourself, the motivation should really be that if the way you are is satisfying to you, there should not be any further question, you should be at ease with it and say, "go to hell, ~~there's always ideas of~~ with all these ideas of objectivity."

Ed: But I'm not at ease with it.

MR. NYLAND: I know. Then you have to strengthen that, because you have to find out what is it that makes you not at ease or what makes it that at times you wish to work and at other times you don't, that bedomes your question. You understand what I mean, you're a little wishy-washy about it.

Ed: ~~Yah.~~ Right.

MR. NYLAND: And from... for the question of Work, I said many times it is either yes or no. It is not lukewarmness. It does not mean that I have all the time in the world to try to make attempts to become conscious; it only means that when I have ~~a~~ the wish to work, I concentrate as much energy as I can, even if it is for a very short time, because then I'm honest about it. It is not the quality.

Ed: It is not the quality?

MR. NYLAND: No, it is not the quality that at the present time is there which should be there.

Ed: Right.

MR. NYLAND: You see, it is the tendency of the quality of my attempt. The quantity does not matter in terminology of ordinary how many minutes I spent on it. But when the quality is not there that it goes deep enough, it cannot have any, anything to tell you, it is not part of you.

Ed: I think I know all that.

MR. NYLAND: I know you do, but you ought to come to a conclusion about it.

Ed: ~~The~~ It's hard to find something solid in me to come to that conclusion and even more than then come to it, but to be able to stick to it five minutes later.

MR. NYLAND: The only answer then is to continue then the way you are, and judge yourself afterwards, if that what you have been is acceptable. What kind of ideal could you

make for yourself? What kind of relationship could you visualize between that what you are and another form of a higher living, higher form of being? Is there anything of you that is dependent on reaching a higher level? Is there any question of cons ideration of your life as you live it now on earth and knowing that you will die? Is there any question about an inability to have a feeling that you would like to feel deeper and you cannot? See if there is any reas on for yourself that at times you must see how you react to circumstances, that that perhaps there may be a certain reason within yourself/then and not liking it. If a man/is a man, he wishes to be independent and he does not wish to be dep endent on something else from the outside world just affecting him. But you see this , this requires on the part of oneself more thought and feeling about that problem, and the dissatisfaction then that can result of my ~~thought~~ self might make me more inquis itive about how I can get out of this.

Ed: But I think that the dissatisfaction there, I think, I may be using it in the wrong way or if, I may be, be so identified with it that I'm really not pure enough to be that child...

Mr. Nyland: If it is that , if it is dissatisfying, why use it in the wrong way? If you say it is wrong, do you know what is the right way?

Ed: The right way always seems to be just as open as possible without even being dissatisfied...

Mr. Nyland: Though the question is, you are dissatisfied...

Ed: Right, most of the time...

Mr. Nyland: And now you want to use that energy that is [illegible] in the right way.

Ed: Uh huh.

Mr Nyland:

And the right way for us is ability, or the possibility for wanting to work on oneself, that is ~~it is~~ the only way we recommend. But you may use it for many different ways, you can walk around the block or you can sit and read, and you can do anything as far as you're concerned. For us there is only one way to use that kind

of a dissatisfaction ~~as~~ that energy ~~of~~ if one really dislikes it, the right way is that I do something to counteract it and that in the direction of this kind of Work .. means to become free from my dissatisfaction. All right?

Ed: Yes.

Mr. Nyland: We will leave it at that.

Ed: Thank~~s~~ you.

Mr. Nyland: Alright.

John: Mr. Nyland?

Mr. Nyland: Yes.

Bill: Mr. Nyland, we should turn that.

(Side 2. Turn cassette.)

Mr. Nyland: Oh yes, alright, ~~Bill~~ now?

Bill: Yes.

Mr. Nyland: Yes. Who was there?

John: John Goldman

Mr. Nyland: Who? Say it again.

John: John Goldman.

Mr. Nyland: Yes, go ahead.

John: Last week you gave me a task to make Work attempts. My question this week is whether I should continue exactly as you said or whether I actually did make attempts as you said. So I think maybe I have to describe what I tried...

Mr. Nyland: I think it ~~will~~ would be useful!

John: At a time when I ~~thought~~ felt that I was least likely to be compelled from the outside to react, I walked; and while walking...

Mr. Nyland: Nucleus, this is going to be complicated! Go ahead. I won't stop you ~~again.~~ yet.

John: ,... while walking I attempted to have my mind concentrated only on the indications you gave me how to create little "I", how it might be done and to have my feeling be that of ~~a~~ the wish to create little "I", and I feel that, ~~feel~~ there are only moments during the course of my walk when actually these ~~Work~~ were possibly very much

the things that were happening within me; otherwise, thoughts stopped ~~to be~~ attempted ~~to~~ or what I believed to be the attempt and for reactions to things that were happening outside of me. But I would like to continue to make attempts if these were not proper, to learn how to make a proper one.

Mr. Nyland: No, ~~John,~~ they are very proper and you just continue exactly the same way as you have been doing.

John: Thank you.

Mr. Nyland: Alright. Yes?

Richard: Richard Batterson.

Mr. Nyland: Yes, Richard.

Richard: I want to report on a task that I had two weeks ago...

Mr. Nyland: Nobody can hear you, not even the microphone.

Richard: I want to report on a task that I had two weeks ago.

Mr. Nyland: Yes.

Richard: But before that I want to mention that what you said Saturday, Music struck me as the closest thing I've ever heard you say to what, the way I feel as my understanding of Work and...

Mr. Nyland: That's alright, it will remain a secret between you and others who might ~~referred to that~~ have heard that night myself, but it excludes a lot of people here, But it's alright, really, go ahead.

Richard: _____ my task, my task was in connection with some reports I made the first Monday about just sitting in a chair, and not working in motion, and not making, not having the activity; in other words, my task was to begin an attempt ~~and~~ in such a situation and then change, get up out of the chair and Work in an activity across, walking across the room.

Mr. Nyland: Yes, what's happened?

Richard: I didn't have any ~~clear~~ real results, but I ~~do~~ did it every day either in the morning or in ~~everything~~ the evening and ~~—~~.

Mr. Nyland: Mike, could you explain that?

Mike: Well, could I ask first what you actually did do when you got up from the chair and walked across the room. I mean, you say there was no result. Was there an effort to Work? If so, what was it?

Richard: I tried to have something aware of me at that time, which could see me objectively, which could register my existence.

Mike: So, during the whole time there was no result for you?

Richard: No.

Mike: What about the rest of the week? Was there any time in the week when you could say, 'I know what it is to see myself as I am'?

Richard: I don't believe so. I made a great many attempts this week, about an average of fifteen or twenty every day. I had a very strong week.

MR. NYLAND: I don't understand it, Richard. You're standing now. Could you at the present time have something you might call "I" be aware of you as a body standing?

Richard: I would like to.

MR. NYLAND: But can you?

Richard: I don't believe so.

MR. NYLAND: Why not?

Richard: I don't know.

MR. NYLAND: If you close your eyes, is there something in you that could remain aware, or that you even know that you exist?

Richard: I don't understand.

MR. NYLAND: Is there, when you close your eyes.... could there be something in you that could function in the sense of "I", let's say, becoming aware of you existing?

Richard: I believe there could be.

MR. NYLAND: Mike, can I give him a task?

Mike: Yah.

MR. NYLAND: You sit. And at the moment when you wish to get up, you close your eyes. You stand in front of the chair, maybe with the back towards the chair. You start moving your arms, but you keep your eyes closed. You try to remain aware of the existence of your body. This time it happens to be moving, you then make movements which are quite unfamiliar to you.

Richard: With my arms?

MR. NYLAND: Your arms, or bending over, or twisting your body, or whatever you wish to do. Something with which you have no recognition or no remembering--unusual movements. Make them slow, If necessary, test yourself out the way as you are going, and see if during that time, having your eyes closed, something in you remains aware of you existing, without having to describe the twisting or the contorsions of your body.

Richard: I'll try that.

MR. NYLAND: Will you try that?

Richard: Yes.

Ron Hayes: Mr. Nyland?

MR. NYLAND: I think there was someone way back. Yes, who was there?

Ron: It's Ron Hayes, Mr. Nyland.

MR. NYLAND: Yes, Ron.

Ron: I'd like to report on the task that I had for this last week. That task was during the day, when I was at my job, that I remembered work, to work at that time, and that would maybe consist of when I was picking up a tool or lifting something.

MR. NYLAND: Was that Fred's task?

Ron: Yes, it was Fred's.

MR. NYLAND: You are here, Fred?

Fred: Yes, Mr. Nyland.

_____: You are here.

MR. NYLAND: All right, Ron, go ahead.

Ron: That, to see-- try to see myself at that time. There were times in that week....

MR. NYLAND: Ron, why these sighs?

Ron: Well, I'm puzzled, Mr. Nyland. I really haven't been able to come to a conclusion.

MR. NYLAND: But you just describe what you're doing, no particular fuss about it/

Ron: Okay.

MR. NYLAND: All right. You sigh as if the whole world is tumbling down on you.

Ron: Well, there is something happening in me, in my state right now, which is something that I've recognized from before, and which I would like to put a stop to, and that is, that having opened up in the last two weeks to working more, having a certain, registration which would be the result of that, of my attempt, that now I have something, a kind of stage that's going on which is a little bit of a closing....

MR. NYLAND: Fred, do you think it's serious?

Ron: No I want to stop that.

MR. NYLAND: Fred?

Fred: Yes.

MR. NYLAND: Do you think it's serious?

Fred: I don't know. I guess.

Fred: I'd like to, I'd like to hear how...

MR. NYLAND: But he is closing, he said.

Ron: (?) I don't know that I'm very closed.

Ron: The conclusion that I can come to was that I could work much more that I thought I could possibly do.

MR. NYLAND: That's good.

Ron: And I want to continue with that, and I think I need a little bit of help, otherwise I might become a little bit more closed.

MR. NYLAND: Fred will answer.

Ron: Okay.

Fred: What has been happening when you try to work?

Ron: Ah, there have been times when there has been what I think to be a simple registration, it's like a brief flash, and I'm not entirely certain of it. At certain times during the day, it's been a little bit difficult, because I felt the purity of my wish was somewhat hampered by a certain pressure that I felt just from ordinary affairs that were going on --- I mean I couldn't break the momentum of the ordinary day.

MR. NYLAND: Fred, the answer is what?

Fred: I'd say this answer is, the answer is first of all to, to take a definite time for yourself when there is no necessity to feel rushed, like the time during a coffee break, or during lunch.

MR. NYLAND: Oh, let him decide, but definitely the ti e he was trying to work was no good. You know, let him find out when conditions are so simple that practically nothing exists of you. Even when you say you're half asleep and you get out of bed, or when you sit down in your chair and you tie your shoelaces, nothing will happen if you don't and you're not concerned in order to make sure that you tie them correctly. Such conditions are useful for work. My objection originally was in working when you have the tools that you put down, and so forth, you remember we talked about it last time.

Ron: Yes.

MR. NYLAND: And you understand that the time turns to more simple movements, simple moments when practically nothing happens to you. When there is no particular action on him, when he does not receive many impressions, when he just happens to be. All right, Ron?

Ron: All right.

MR. NYLAND: Can you understand that?

Ron: I think I, I think I can, and I think that having had certain times from the last week where that was possible, I have an idea in how to go in that direction.

MR. NYLAND. Okay. Okay, Fred?

Fred: Yes, sir.

MR. NYLAND: Yes, all right. Yes?

Ross: My name is Ross. I talked to you two weeks ago.

MR. NYLAND: All right.

Ross: I had an experience this week, and it feels the first time that I understand work, but I'd like to describe it, and you tell if you can try.....

MR. NYLAND: Who answered? Wasn't it you, Mike? Who answered?

_____: It was Fred.

MR. NYLAND: _____

Mike: You actually answered it.

MR. NYLAND: Go ahead. Tell about your experience.

Ross: I was sanding, and while I was sanding, I thought of working because it's such a simple thing, holding a sander and almost, well.. right when I had the thought, I worked right after that. The experience happened where it was as if. Well, I don't want to just use the words that you know that I hear. It was as if my body was tansparent, that I tried to figure out where me, as I know me, and my personality was in relation to that, but it was not even part of it and, and it was just for a very very short moment, and the sim licity was even more simple than I even when I try to be that simple, it's like I can't even, you know when I try to make those attempts, I cannot even be that simple and the only fact that I got was...no..was that there was my body and, and also well, yeah, that is the experience and it just seems before I thought I was.....work, but now it seems like it's work.

Fred: How much, how much of that experience do you think happened as a result of somehting that you tried to do? Or it just happened?

Ross: I, I believe that it was from an effort, you know I....

Fred: Yeah, you actually tried to have...

Ross: Yeah, yeah, before I thought I had something, you know a month or two ago I thought I had something that was not even connected with work, you know I wasn't trying to, but this time I was trying and...

Fred: It sounds right to me except for...something which I might not have heard you say right, and that was that part of the experience is you were trying to figure out where ...

Ross: _____afterwards, afterwards and that was definitely not when it happened 'cause when it happened I was _____, I mean I....

it was, if I can say this. I think it is almost like a visual image, but it was like what I think is: I was deep, deep down inside throughout my entire body looking up, and seeing, seeing actually my body inside out....

Fred: And that, the dominant part of it was just a clear registration of the body?

Ross: Yes, just very quickly and then, after that, trying to, you know, tryihg to place it and think about it, just my ordinary mind.

MR. NYLAND: Do I answer him when I say don't talk any more, Fred?

Fred: Yes.

MR. NYLAND: Do I answer him, because I said I wouldn't answer him?

Fred: I don't understand what you're asking.

MR. NYLAND: Well, I've been accused that I answered and then I said I will not answer him this time, but I think what he is saying is right.

Fred: I think so, too.

MR. NYLAND: _____just all right, and don't reason too much about it. It's an experience. Take it. It will happen again. And keep on making efforts the way you can make them. Gradually there will be something that is very definite, your own, and you will know.

Ross: Thank you.

MR. NYLAND: All right, all right, Fred?

Fred: Yes, sir.

MR. NYLAND: Yah?

Peter: Mr. Nyland?

MR. NYLAND: Yah?

Peter: Yeah, my name is Peter Duncan.

MR. NYLAND: Peter who?

Peter: Peter Duncan.

MR. NYLAND: Yah?

Peter: I'd like to report on a suggestion made to me three weeks ago.

MR. NYLAND: Who gave the suggestion?

Peter: I think a suggestion made by Peter.

MR. NYLAND: Peter?

Peter: Yes.

MR. NYLAND: Peter Peter?

Peter: Yeah.

MR. NYLAND: Yes.

Peter: The suggestion was that I just try to notice myself as I am during the day, and not to try to work too much, and in addition to this, one other suggestion was made to me on Thursday night meeting last week in Brooklyn to try to notice one particular thing about myself and...

MR. NYLAND: Which is different from the first suggestion?

Peter: Yes, yes _____, I mentioned this because it's something

I already followed although it was not suggested by Peter, _____ I was not, well, that I did not report on this during the meeting, at which you presided because I had not formulated the question and since that time, this additional suggestion was made to me upon which I acted, so I will report on that.

MR. NYLAND: Now wait a minute. We wont allow him, does he?

Peter So I just...

MR. NYLAND: I think there were two suggestions. You preferred the one where you could observe one particular something.

Peter: No, I didn't prefer that, I think I wanted to add that was _____

MR. NYLAND: _____ you had preference I think, should we talk _____.

Peter: Yes.

MR. NYLAND: When you want to add that you definitely made a distinction; right? Well, that's completely out of our domain now, because that was given to you on a Thursday.

Peter: Yeah.

MR. NYLAND: And Peter wasn't there?

Peter: That's right.

MR. NYLAND: All right, Peter. No answer.

Peter: No answer so.

MR. NYLAND: Yes, he has to bring report on Thursday.

Peter: Yeah.

MR. NYLAND: Right.

Peter D. _____as I'm attending Monday night meetings, what shall I do?

MR. NYLAND: Now, no, wait a minute, you have no, no suggestion received as yet, except one maybe, was it two weeks or three weeks ago?

Peter D. Three weeks.

MR. NYLAND: ..... from, from Peter, yah, and you haven't done it?

Peter:D: I have done it up until yesterday, when I added that what you saaid preferential suggestion. Until yesterday, I suddenly fo nd I had a suggestion.

MR. NYLAND: You will be kind to have him talked about only that, what he has done in accordance with your suggestion.

Peter H: Could you tell us what you have done?

Peter D: Yes.

Peter H: ....in accordance with that.

Peter D: Throughtout the day, I simply determine not to work so much.

Peter H: I don't remember suggesting that.

Peter D: Do you remember speaking to me about....

Peter H: I remember suggesting to you that it's i portant for a person to begin to know himself...

Peter D: Yes.

Peter H: ... and the way that you do that would be to notice yourself during the day, ff you took what I said to mean not to work, I think what I meant was not to continue what you had been doing, because it didn't sound right to me.

Peter D: Yeah, I'm sorry _____my phrasing is very poor. I know you did not suggest that I don't work.

MR. NYLAND: Then you have to use better phraseology.

Peter D: Yeah, all right.

MR. NYLAND: Go ahead.

Peter D: Yeah.

MR. NYLAND: 'Cause we'll criticise you if you don't.

Peter:D: Right. I should say rather I determined myself not to work as I had been doing it before. My reasons for this, if I may continue...

MR. NYLAND: Yah, go ahead.

Peter D: I am not told not to work, but it seems to me throughout the day that I have set my mind to go for quantity in work attempts. This was up until three weeks ago.

MR. NYLAND: Now, wait a minute. We stop it now, yes Peter? Okay. Now we tell him the truth. Well, he is not working, Peter. Not at all. Do you know anything about work?

Peter D: A little.

MR. NYLAND: Well, what is the little you know? Peter told you not to work the way you were working...

Peter D: Yes.

MR. NYLAND: He gave you a suggestion.

Peter D: Yes.

MR. NYLAND: Did you follow that?

Peter D: I think so.

MR. NYLAND: Then talk about that.

Peter D: I have tried to notice myself, and to collect some data _____material about myself.

Peter H: Can you stop there and say exactly what, what is a result of that one particular, one particular occasion?

Peter D: _____ Well, today.

MR. NYLAND: No, today is mixed up.

Peter H: Before you took the other suggestion, you can remember one particular time.

Peter D: I noticed at one particular time that, well, there are many things that I noticed. At one particular time, I noticed simply that when I eat, as much as I enjoy anything that I eat, I stuff my mouth as fast as I can, and it it without knowing that I'm eating.

MR. NYLAND: (Dialogue with member of audience) _____very good, I know, go ahead _____

Peter D: I notice simply that in the midst of eating, possibly half-way finished eating, I realized that I have done just that ---stuffed food into my mouth without knowing that I was even eating anything. You know, I may have been tasting the food, enjoying it, but completely

unaware that I was eating it.

MR. NYLAND: So far, so good, Peter?

Peter H: I don't know where to bring work into it.

MR. NYLAND: Not yet. He isn't doing it. He's eating now, that's why I say so far, so good, will we let him grow or not? You know what I mean. Either you start to understand what we are talking about, you come here to find out what is work, if you have been here three weeks ago, two weeks ago, whatever it is, we've talked about work and the application of work in your daily life. Now you want a suggestion. That means for you to accept it and to wrok in accordance with it. Now what that has to do with eating and stuffing your mouth full, I don't see.

Peter D: I see, perhaps I was misunderstanding what was meant by noticing myself....

MR. NYLAND: It is very easy to say that I eat too much.

Peter D: No, I did not mean that. I don't mean that I ate too much. it meant only that I eat very fast without noticing my _____

MR. NYLAND: Okay. So you do all right. What other things that you notic ed?

Peter D: I noticed that...

MR. NYLAND: It takes you a long time. You're not living a very rich life....

Peter:D: Well, it's difficult because I _____

MR. NYLAND: Peter, give him another suggestion.

Peter H: What, what I was trying to talk about at the time was, I

think, if a person begins to pay attention to himself, and if he is very interested in what he has heard about, about work, it'll begin to be apparent to him quite soon that he is mechanical and that he functions in a reactive way, and I would hope that that realization, I know it has been that way for me, serves as an impetus to want, want to do something about it. If that takes place with you, then the next thing to find out is what to do about it, and I would say, for example, if you do find that you're, you're eating too fast, if you could, I don't know now at this point, I really don't know if I should bring work into it or not because....

MR. NYLAND: I would simply let him accumulate a great many things about himself that he has noticed, and particularly in connection with: was he at such a time mechanical or not? Did he function as a machine? Was he habitual? What was he doing as an ordinary human being? It's in a question, will he like what he saw, or will he do something about it? It all depends how much alive he is, because he can continue and eat the way he wants to eat, and say it's funny or saying this and that and flying off the handle and not criticize himself, believe that he ought to do something about it.. You're not serious, you know. You're really not serious. You don't consider your life as a responsibility. How old are you?

Peter D: Twenty-four.

MR. NYLAND: Yah, you ought to know better. You're past the years of being able to distinguish for yourself what you really want. I would suggest you keep on thinking about what do you want to become and what are you now, and to what extent can you understand yourself now in the say ordinary life would mean it, if you would have to give a description of the characteristics of your self. Could you write a little biography, not to go too far in the past, but what you are at the present time, how you behave, how you walk, how you talk, how you do things, how you are

with other people, what kind of a handshake you have? Do you look people in the eyes when you talk to them? Can you enunciate completely correctly the kind of a language you use? Are you familiar with yourself? That's what Peter tried to, to tell you, to find out what are you? If you can tell us about that, that might have then a result in using it for a different kind of a purpose. Have you read every and anything about Gurdjieff? Do you know anything?

Peter D: Yes.

MR. NYLAND: What have you read?

Peter D: Well, I'm on the second reading of All and Everything.

MR. NYLAND: Oh, for heaven's sake, did you read the first, did you read for the first time....actually read it?

Peter D: Yes. May I speak---may I way something, please?

MR. NYLAND: Yah, go ahead.

Peter D: I think I know what it sounds like what I just said to you at this meeting and perhaps; of course, you're right about what you said, I know that I'm not serious enough about my work. I see this. But something that you cannot know because they don't tell you is that I made, I make some work, more work attempts, I have tried harder than I have explained to notice myself as I am, but at this meeting, as much as I formulate this in my mind before I speak, I become extremely flustered while I speak.

MR. NYLAND: I believe that, and I will....

Peter D: _____to say why _____should _____five minutes ago.

MR. NYLAND: That is all right, and when you do make attempts for yourself, even if you cannot express it or even if my impression is not so correct, don't be bothered too much by that, but I suggest that now it is actually to become more acquainted with yourself even in the attempts you make, but when you read Alland Everything for the first time through, what have you obtained from that book? I would ask you one question...

Peter D: Shall I answer?

MR. NYLAND: Are you a slug? And try to think about that this week, then see if you can get an answer. All right?

Peter D: Yeah.

MR. NYLAND: Other questions.

Linda: Mr. Nyland?

MR. NYLAND: Yes.

Linda: Linda Goldman.

MR. NYLAND: Yes, Linda. You couldn't help it, could you? Go ahead Linda.

Linda: This week also was good for me. It was, my work efforts were good, but what I really want to say....

MR. NYLAND: You know, Linda, as soon as you make that statement, I always question it. I want you to say, what did you do as a work effort? When you generalize and say "my work efforts were good", for me it has no sense. You say, "I did this", "I did that", "that kind of a result I say of myself to be that" and so forth, then you describe it, if you like,

afterwards, having had that experience.

Linda: On Tuesday, during lunch, I was caught up in the same difficulty of becoming serious enough to be able to work, and so I remembered your suggestion of getting up, leaving the table, and going over to the window. I have _____I ____roll up the shade, and as soon as I was away from the people, I was able to, as I walked, to try and have something present to that.

MR. NYLAND: You walked back to the table?

Linda: As I walked towards the window.

MR. NYLAND: Yes.

Linda: As soon as I was away from the table, I felt so much freer to be able to work, and walking to the window was the first effort to have something present, and then, as I reached out to the cord from the shade to let the window shade up, I believe there was an awareness.

MR. NYLAND: Good, Robert, what do you tell her?

Robert: I, I would say first of all that I am very glad to hear that she overcame the obstacle from the week before, and actually could apply what she wanted to apply at that time, and I would say continue ---not to describe it too much, but to continue with that same kind of seriousness and do that same kind of an activity.

Linda: You see, that's my problem. That's why I kind of went over what the work attempts were quickly, because I wanted to get to what the problem is, rather that I was, I lost the seriousness. On the first day of the week, I considered what we said and even on Wednesday, I didn't go to lunch. I went for a walk instead. It was, it was, I was so afraid that I wouldn't be able to do it and it was so important to me to

be able to work.

MR. NYLAND: Now, could you use that Wednesday then?

Linda: Wednesday was good. Yes, I left the hoppital, and I walked in the street, and I was able to work.

MR. NYLAND: What is it, have you a phobia or so with other people?

Linda: I just feel that something that's so absolutely _____, something that I, or I think I'm self-conscious, or maybe it's vanity, or

MR. NYLAND: Yes, it may be.

Linda: I can't seem to really be, I can't, I don't know how to describe it. I can't....

MR. NYLAND: But why do you want to work, then?

Linda: I, I...

MR. NYLAND: If there is a difficulty of that kind....

Linda: I'm so often with people, I ....

MR. NYLAND: Yes, maybe, but many times you're not with people.

Linda; Then I can work. I can work without this particular difficulty.

MR. NYLAND: Don't you think Robert, that would help her?

Robert: Yes, definitely I think that she should, should not pay so much attention to that particular situation, if it's difficult.

MR. NYLAND: If it is difficult, don't do it then, and hope that when you are in a better situation all by yourself, that then there is a chance that in trying to work that this little "I" becomes a little more sub-

stantial and every once in a while, you have to go out in the presence of other people and see what happens. Otherwise it becomes too much of a, of a burden. So now, this coming week, try to work when you're by yourself.

Linda: I will.

MR. NYLAND: But honestly work, you see, because it has to result in knowledge. After, could you know what you are, or rather, what has been, or that what is actually you? All right?

Linda: Yeah.

MR. NYLAND: All right, Robert?

Robert: Yes.

MR. NYLAND: Good.

Julie: Mr. Nyland?

MR. NYLAND: Yes.

Julie: My name is Julie _____.

MR. NYLAND: I didn't hear it.

Julie: My name is Julie _____ .

MR. NYLAND: Yes.

Julie: I would like to know if I could come to work at the barn.

MR NYLAND: Oh, that's a general question, isn't it? Are you a friend of who?

Julie: Yvonne Langelier and . And I've been working on myself for a year and a half.

MR. NYLAND: You make it very difficult for you, you know, because we want to have your registration number, and your license under which you operate, and who was your father and mother, and where are they now, and if you love them or not, and in general what is your appearance, I cannot see you, things of that kind. Darling, you wish to work, you come to the Barn if you wish. You don't have to have special permission; it's all right of course you ask; it's right. No particular requirements than only the wish to be honest, serious, to see if the barn can be of any use to you, When there is a possibility for yourself to have an inner life that you would like to develop, and you would like to understand yourself more, and you want to grow up in reality, and actually have a self that is worthwhile, or, that you can fulfill functions in life which are correct for your, and where you can be and become what you really aim at, by all means, come.

Julie: Thank you.

MR. NYLAND: All right?

Julie: Thank you.

Pat: Mr. Nyland?

MR. NYLAND: Yah.

Pat: I would like to make a report. About six weeks ago, I reported on a takk given by Peter, which was to make work attempts in connection with smoking half of a cigarette. When I reported it, I suppose it must have been with a certain anxiety or something, I'm not sure. But David answered me and told me to try suggested, rather for me to try to accept myself as I am, and to try to make work attempts in con-

nection with the five kinds of manifestation, work attempts in ordinary life.

MR. NYLAND: David, are you here?

David: Yes, Mr. Nyland.

MR. NYLAND: Yes.

Pat: There was something about that that threw me a At first, I thought I resented the fact that the task had been changed, and then it began to seem to me that it was because something of myself was revealed when I made that report which I, which had been kept hidden and so I didn't come to the Monday meetings the next four weeks, to avoid making a report. I have tried to accept myself as I am, and, and I have made some attempts would be five kinds of manifestation.

MR. NYLAND: David?

David: Yes.

MR. NYLAND: I would like to ask him, what kind of reason can you give for your resentment? Why did you stay away?

Pat: I think it was because I didn't like something that I saw in myself at that time or...

MR. NYLAND: Was the resentment about yourself?

Pat: At first, I thought it was because of the change in the task that it came to me that I was resenting, that I was embarassed or ashamed that something about myself that was shown up?

MR. NYLAND: But David didn't think that, did you David?

David: No, I didn't.

MR. NYLAND: Completely unfounded. Moreover, the changing of one task to another, always will have the same kind of an aim: to enable you to understand work better, and maybe give yourself that it was necessary to tell you something about the five manifestations, but in any event, you tried, Pat, didn't you?

Pat: Yes.

MR. NYLAND: Good. Report to, to David about it.

Pat: Ah, I tried, I walked. Well, first I tried to observe, make a work attempt, when I get up in the morning. When my feet touch the floor, and when I put my shoes on, and my clothes on, and when I'm eating meals, breakfast, and at other times.

MR. NYLAND: David?

David: How did you use the manifestations of the task to work? How do they serve as reminders, how did you set that up for yourself to try to use them?

Pat: I'm not sure I understand; I thought, I try to see myself as I say, put a bite --a forkfull of food into my mouth.

MR. NYLAND: Hasn't David explained to you about the five manifestations?

David: Mr. Nyland, as we talked that night, as I recall we talked about working a little more broadly...

MR. NYLAND: Then?

David: ....because he was us ing, we had been using one task for quite a period of time, and then I suggested that if he wanted to use the five manifestations in the form of or a s reminders for this of an attempt them, to try them.

Pat: Yes.

David: And I think he knew what they were, Mr. Nyland.

MR. NYLAND: That's good.

David: But it wasn't exactly formally he had to.

MR. NYLAND: It's all right. Would, would you be resentful if you took the same task for the next week?

Pat: No.

MR. NYLAND: But us ing now by name each manifestation to remind you of work. Could you do that?

Pat: Yes I could.

MR. NYLAND: All right, David?

David: Yes, Mr. Nyland.

MR. NYLAND: That he can report on it next week, all right?

Pat: Thank you.

MR. NYLAND: Good. Did I hear that?

_____: Yes.

MR. NYLAND: Is it already finished?

_____: No... Oh yes, it is now.

MR. NYLAND: So, the golden words are not on it anymore. I hope to see you next week. All right?

TAPE RUNS OFF

Transcribed: Yvon Langelier
ROUGH: Alan Albright